

YOGA DARSHANA

Elements of Yoga Philosophy in the Tradition of Shiva

What is Philosophy?

Philosophy is love of Wisdom. It is the power that impels man to seek knowledge about reality that goes beyond the appearances of everyday life. As such, it results in a form of **knowledge** that penetrates the facts of ordinary life, enabling man to see through, to see clearly. Hence it is called **Darshana**, Vision or Outlook, that is to say that which is perceived by seeing through, by seeing clearly and, above all, by seeing **rightly**.

Practical application

It is important to understand that Philosophy as understood and practised in Yoga is not a purely intellectual enterprise that has nothing to do with everyday life. **Yoga is not speculative but practical**. Yoga Philosophy therefore seeks to go beyond everyday thought so that it can see it in the right perspective. Such a perspective is known as **Sat Darshana**, Right View or Right Outlook, on the basis of which the Seeker may live his life in harmony and unity with Truth.

All the beliefs one holds in respect of life, the World and oneself, are comprised in the term **Darshana**. Without **Darshana** man would stand bereft of guidance, bereft of direction, bereft of Vision. Without it he would be blind, lost and confounded.

Darshana, therefore, is the guiding light, the vision and the compass whereby man travels in the right direction on the path of life. It enables man to distinguish between right and wrong. In particular, it represents the intellectual power whereby man can separate true from false views so that he is not tempted to follow false faiths. Furthermore, it enables man to refute the views of aberrant systems and convince their adherents to turn to the Right Faith. In short, **Darshana** is a World-transforming force that has the capacity to create a better future for the entire human race.

Perception

Perception or **Sensory Cognition (Pratyaksha)** is the mental apprehension of a sensory stimulus or sense-datum provided by the sense faculties, hearing, feeling by touch, seeing, tasting and smelling.

Every perception involves a **Subject** and an **Object**. The **Subject (Pramaataa or Pramaatri)** is the underlying substratum of every experience. It is that which experiences, or is aware of, a thing. The **Object (Prameya)** is that which is experienced by the conscious subject as being within the latter's sphere of experience or awareness and is of five kinds: sound, touch, colour, flavour and odour.

The Subject, however, does not perceive the Object directly. It does so through the Medium of the **Mind (Manas)** and its sensory faculties. The faculties of perception, which convey the object's properties (colour, etc.) to the mind; the mind itself which turns its attention to, selects

YOGA DARSHANA

and builds these up into an image; the ego or personality whereby we relate to this image as "mine"; and the intellect whereby we compare the image of this object to that of others seen in the past, and whereby moreover we form a judgement as to whether we should carry on looking at this particular object or turn our attention to other things; in short, what may be generally termed **Mind (Manas)** and its cognitive processes, is the **Means of Perception (Pramaana)**.

The Mind, therefore, constitutes the third element in the phenomenon of sensory perception and is the **Inner Instrument (Antar Karana)** whereby we come into possession of knowledge about the **object**.

The final element that connects Subject and Object is the Subject's **Perception** or **Awareness** of the latter. As such, it is called **Pramiti** (that which is perceived or known in relation to the perceived object). **Pramiti** is the **Result (Pramaana-Phala)** produced by the cognitive processes carried out by the mind and its faculties of perception, the **Means**.

For the sake of clarity, we may state the following with regard to the Object of Perception. The Object has two aspects: (1) the **external physical object** itself (**Baahya-Artha**) which is located outside the perceiver's body-mind complex and (2) the **mental image** or **impression (Antara-Artha)** the perceiver forms of the object in his mind, on the basis of the data provided by the senses. As direct perception of any object, without the intermediacy of the senses, is ordinarily impossible, the object we are talking about is nothing but this **mental image** or **sense-datum**.

For example, when we are facing an object or sense-datum such as the colour blue, which is presented to the mind by the senses, we first form in our mind an image thereof and then develop certain mental concepts related to that image such as, "This is blue", "I see the colour blue" etc. Thus the mental image we form in our mind of outer objects is the **object-element** or objective factor of experience, technically called **Prameya**.

In consequence, every act of perception may be analysed into four fundamental factors:

1. The **Subject** or perceiving entity (**Pramaata**).
2. The **Awareness** or **Knowledge** of a perceived object (**Pramiti**).
3. The **Means** of perception (**Pramaana**).
4. The **Object** of perception (**Prameya**).

Forms of Knowledge

There are six basic forms of knowledge: (1) Indeterminate Knowledge, (2) Determinate Knowledge, (3) Recognition, (4) Remembrance, (5) Imagination and (6) Doubt.

1. Indeterminate Knowledge (Nirvikalpa Jnaana) is the most important and the foundation upon which all the other forms of knowledge rest. It is that which is experienced in **pure**,

YOGA DARSHANA

immediate perception when the object is presented to the mind for the very first time by the sensory faculties (of hearing, feeling by touch, seeing, tasting and smelling).

The object at this stage appears as a sense-datum the **Characteristics (Lakshana)**, e.g., time, space, form, class) of which are confined to itself and not (or not yet) recognised as common to anything else. Hence it is known as **Svalakshana Aabhaasa**, that is, **self-characterised appearance**. As such, it represents a form of cognition that is absolutely free of thoughts (vikalpa) and incapable of being expressed in words.

2. Determinate Knowledge (Savikalpa Jnaana) is the next stage in cognition when the sense-datum is processed by the faculty of thinking and a judgment in respect of it is formed, which is expressible in words, e.g., “This is blue”.

3. Recognition (Pratyabhijnaa) is the identification of the sense-datum by a process of mental comparison of the present and similar, past experiences.

4. Remembrance (Smrti) is knowledge based on revived subconscious impressions of past experiences. It comprises of three distinct aspects: (1) recollection, or selection and putting together, of **Subconscious Impressions (Samskaaras)** left by the object of a past experience, (2) association of the remembered object with revived impressions of time and location, feeling of pleasure or pain, etc., and (3) comparison of the resultant image with that currently presented by the senses.

5. Imagination (Utprekshaa) is knowledge based on mind-created images and concepts of an object not presented to the senses.

6. Doubt (Samshaya) is the cognition of conflicting notions with regard to the same object. It is an incomplete or indecisive form of knowledge in which no final judgement has been reached. It is expressible by such words as “It may be this or that”, etc.

Valid forms of Knowledge

Even a superficial analysis of the above forms of knowledge will show that not all are valid in all circumstances. For example, imagination or illusion, erroneous remembrance or perception, etc., cannot be regarded as valid means of knowledge unless they correspond to real objective facts. Yoga, therefore, admits three forms of **Valid Knowledge** according to the means whereby they are produced: Perception, Reason and Testimony.

1. Personal Experience (Anubhava): The first and most important form of Knowledge. It represents knowledge acquired by a person directly, either (a) through the senses (Pratyaksha, lit., what is perceived with one's own eyes) or (b) by the extrasensory means, commonly referred to as Intuition, Spiritual Intelligence or Insight (Pratibhaa).

2. Reason (Anumaana): Knowledge acquired by oneself through **Logical Inference** or **Careful, Systematic Reasoning**. Reason is of two kinds: (1) **Inner Judgements** performed by a person in his own mind for the purpose of convincing himself (**Svaarthaanumaana**) and (2) **Verbal** or **Articulated Argumentations** for convincing others (**Paraarthaanumaana**) who are doubtful, in error or ignorant.

YOGA DARSHANA

3. Testimony or Tradition (Aagama): That form of knowledge which is acquired neither directly nor internally but indirectly and extraneously – from sources other than oneself. To this we may count traditional customs and lore in general but, more specifically, scriptural authority and the teachings of one's Spiritual mentor, that is, **Reliable Testimony**.

All the above constitute **Valid Forms of Knowledge** and are known as **Pramaa** or **Pramaana** from the root "**Maa**", to measure or assess the truth of an object, statement, experience, etc.

One of the most important criteria whereby the above forms of Knowledge are established as valid is that there must be concordance between them and observable fact. Thus the Validity (**Pramaatva**) or otherwise of knowledge depends on concordance of subjective knowledge and objective fact.

The opposite of Valid Knowledge is **Erroneous Knowledge (Viparyaya)**, or the cognition of an object as other than what it really is. Erroneous knowledge is produced by the attribution to an object of characteristics that it does not possess. For example, the attribution of blueness to a red object seen in the dark, of silverness to a piece of base metal, of humanness to a shadow or tree stump, of divine authorship to a man-made Scripture, etc.

Logical Inference

Sensation or sensory perception provides us with a very basic picture of the things we perceive. On the basis of sense-data we may observe, for example, that there is smoke on a hill in the distance. Through the application of reasoning, however, we may infer that the smoke presented to our senses is indicative of fire. Through reasoning, therefore, we may determine not only **that** smoke is present on the hill but also **why** there is smoke on the hill.

An important form of logical reasoning is the **Syllogism**. When **knowledge** to the effect that, for example, "all things that have smoke are fiery" is connected by the mind with the **observation** that "this particular hill has smoke", our reason makes the **inference** that "this hill is fiery". Moreover, an inference or conclusion may first be arrived at intuitively and only reasoned out subsequently for the sake of satisfying either oneself or others as to its soundness.

Therefore, for the purpose of communicating our finding to others, a classical Indian syllogism (1) first states what the finding is, (2) then adduces the evidence in support of the finding and (3) suggests an illustrative instance to show why the evidence should lead to the stated finding.

This then is the basic structure of the above syllogism:

- 1 The **hill** is **fiery** (or has fire).
- 2 Because it has **smoke**.
- 3 And all things that have **smoke** are **fiery** (or have fire) as, for example, a kitchen.

YOGA DARSHANA

Statement 1 is the **Conclusion (Nigamana)** containing (a) the **Subject** or thing about which the assertion is made (e.g. **Hill**), called “**Paksha Pada**” and (b) the **Predicate** or thing asserted about the Subject (e.g. **Fieriness**), called “**Saadhya Pada**”.

Statement 2 is the **Minor Premiss (Hetu Vaakya)** containing the **Evidence** called, “**Hetu Pada**” or thing connected to the Subject (e.g. **Smoke**) that entitles us to make the stated assertion.

Statement 3 is the **Major Premiss (Saadhya Vaakya)** containing the universally observable, inseparable connection between the Evidence (Smoke) and the Predicate (Fieriness) on the basis of which the presence of Evidence in the Subject (Smoke in Hill) is acceptable as proof for the assertion (Fieriness).

The normal expression, of course, would be, “**There is Fire on the Hill**”. In logical and philosophical discussion, however, a more artificial formula, such as (a) “**The Hill has Fieriness**” or (b) “**There is Fieriness in the Hill**”, is often preferred to stress the fact that the subject (hill) is the **possessor** of a particular property (fieriness) as in example (a) or that the subject is the **substratum** or **locus** in which the property occurs, as in example (b).

Thus the Saadhya or thing to be proved (e.g. Fieriness) is correctly deduced from the Saadhana or Hetu that is, Evidence or Proof (e.g. Smoke). If we make the appropriate substitutions for the terms in it, the same formula may be applied to test any assertion made in respect of a given subject.

An Indian syllogism can contain as many as five or even ten such statements the main function of which is to convince the interlocutor. As already observed by ancient writers, however, the above three are sufficient for logical purposes.

In addition to this, classical texts enumerate certain conditions that must be met in order for an inference to be valid: (1) the **Hetu** must be present in the **Paksha** and in all other known objects that share the same **Saadhya**, (2) the **Hetu** must be absent in any object that does not possess the **Saadhya**, (3) the inference must not be contradicted by either Perception or Testimony and (4) the **Hetu** must not be capable of leading to an inference in the opposite way.

The striking similarity between syllogistic argumentation and legal proceedings such as submitting a claim to a court of law, presenting the evidence, securing a judgement in concordance with the claim, etc., demonstrates that Indian Logic (**Tarka-Shastra**) has always been practical. Indeed, Indian philosophers have never taken an interest in purely theoretical logic but in logic that has practical application.

As a judge or plaintiff is concerned with establishing the truth in a court of law, so the Indian philosopher is concerned with establishing the truth of scriptural law, religious teaching or Spiritual experience. This is why, in the Sanskrit language, **Nyaaya-Shastra** may mean both the Science or Philosophy of Law and the Science of Logic. Thus all logical and philosophical effort is for the establishment of **Dharma (Spiritual Law and Order)** upon which the welfare of man ultimately depends.

YOGA DARSHANA

When Ancient Indian thinkers retired to forests and mountain caves to ponder on the truth, they did so for the good of all men. Having found what they believed to be the truth, they would return to villages and towns and proclaim the truth for the benefit of all.

Cause and Effect

An important element in understanding life is the understanding of what is described as “Causality” or “Cause-and-Effect Relation” (**Kaarya-Kaarana-Sambandha**). This involves a combination of sensation and reasoning.

A thing that is produced is called “**Effect**” or “**Kaarya**”. That which produces or causes it is called “**Cause**” or “**Kaarana**”.

Depending on the role it plays in the production of effect, Cause (Kaarana) may be divided into three main categories: **Material**, **Efficient** and **Auxiliary**. (1) Material Cause or “**Upaadaana Kaarana**” consists of the material or substance from which the effect is produced, (2) Efficient Cause or “**Nimitta Kaarana**” is that by the agency of which the effect is produced; and (3) Auxiliary Cause or “**Sahakaari Kaarana**” is the means whereby the effect is produced.

For example, in the case where a Pot is produced by a Potter, the Pot is the Effect (Kaarya); the Clay from which the Pot is produced is the Material Cause (Upaadaana Kaarana); the Potter himself is the Efficient Cause (Nimitta Kaarana); and the Potter’s Wheel, Stick, etc., together represent the Auxiliary Cause (Sahakaari Kaarana).

Momentariness

One of the best Classical Indian descriptions of the phenomenon of perception is found in the writings of the great Kashmiri Master, Abhinava Gupta (see Tantraaloka, etc.). According to this view, perception takes place in the following manner. When an external object is illumined by external light, it reflects the latter in a modified way which makes an impression on the physical organ called “eye”. This impression is received by the corresponding inner sense as an undefined physical image.

The self-luminous, conscious entity or Soul (Aatma), then illumines the image by its own light of consciousness and the reflection thereof is cast back on the Intellect (Buddhi). Up to this point perception is indeterminate for, although the perceiver is aware that something has been perceived, he is as yet unable to say what exactly the object of perception is.

Determinate perception begins with the following phase of the process, when the Mind (Manas) selects some points of perception out of the mass of sensations reflected on the Intellect and builds them up into a particular object or sense-datum, for example, the colour blue. This object is then compared to impressions of similar objects perceived in the past and given a definite shape and name. We are then able to form a concept in respect of the object, such as, “This is the blue Sky”.

YOGA DARSHANA

What becomes evident is that the conscious entity that perceives an object determinately has no direct contact with the latter. What we really see in ordinary perception is not the external object (baahya-artha) itself but an internal, mental copy thereof (antara-artha).

Now, for this copy or inner mental object to be an accurate representation of the external original, it must be recreated every moment anew. Otherwise, we would be dealing with old, static pictures of surrounding objects which would make it impossible for us to relate to the world out there. By way of illustration, suppose that we decide to cross a road on the basis of an image of it that has remained unchanged in our consciousness for some time, while the road itself has been rendered impassable due to a landslide or flood. The moment we attempt to carry out our intention, we will fall into a ditch, drown in the high water or experience some other unexpected inconvenience.

It follows from the above that the mental images, or copies of external objects, we perceive in our mind must be freshly created every **moment (kshana)**. Perception, therefore, must be admitted to be **Momentary(Kshanika)** and so are all the mental processes associated with perception. This is known as the **Doctrine of Momentariness** or **Kshanika-Vaada** which is supported by Yogic experience.

However, if the objects of perception along with all the mental processes associated with these are momentary, there must be something within us that is permanent by means of which momentary experiences are held together so as to give the impression of continuity, and without which no memory and no meaningful everyday activities would be possible. That permanent something is the conscious Soul (Aatma) who is aware of the changes taking place in the mind, body and external objects and the various relations between them.

The three Aspects of Man

Applying what we have learned thus far to a rational analysis of man, we may say that a human being consists of three fundamental principles which are classified according to their nature and function and briefly described as follows: Body, Mind, Soul.

1 Body (Sharira) is a person's physical structure consisting of gross or palpable matter such as skin, muscle, blood, bone and brain.

2 Mind (Manas) is a person's non-material or psychological structure consisting of: Intellect or Reasoning Faculty, Personality, Faculties of Perception and Action, etc.

3 Soul (Aatma) is man's innermost being and consists of **Consciousness (Samvid)**.

One of the principal characteristics of Consciousness is the **capacity of self-awareness (Vimarsha-Shakti)**. Thus while neither Body nor Mind can be said to be aware of themselves or of one another, Consciousness as the Soul of man is aware of both itself and of Body and Mind as well as of all things surrounding these.

Another essential characteristic of Consciousness is its **capacity to create (Kriya-Shakti)**. We know that Consciousness creates thoughts, emotions and sensations such as in dreams and imagination. We also know that complex things are produced by things that are less complex. It is

YOGA DARSHANA

not unreasonable, therefore, to deduce from the above that both Body and Mind which are complex, are the creation of Consciousness which is simple. As the materialist theory to the effect that the brain generates consciousness has not been conclusively proven, the view that consciousness creates both mind and matter must be regarded as logically tenable, as we shall presently demonstrate.

The only way man can acquire knowledge of material objects is through the medium of the senses. Everything that is perceived by the senses may be analysed into (1) Sound, (2) Feeling by touch, (3) Colour, (4) Flavour and (5) Odour. These primary sense perceptions are then organised by the mind into objects according to certain patterns such as shape, feel, distance or nearness in time and space, pleasantness or unpleasantness, etc., and a resolve is taken to act in a certain way in relation to the object or objects perceived.

All these mental activities upon which life is based presuppose Consciousness. There is, therefore, an inseparable connection between Life and Consciousness that cannot be denied. There is no evidence that Matter creates Consciousness. But we know that Consciousness creates sense-data, that is, the constituent elements of Matter or Physical Substance.

The World as effect

All things that are composite are the effect of that of which they are composed. The World is composite, therefore it is an effect. And since all effects have a cause, the World which is an effect (Kaarya), too, must have a cause (Kaarana).

The Cause of the World

There is no example from real life to illustrate or otherwise support the notion that anything can be created out of nothing. If the World was produced, as even Western science admits it was, then it must have been produced from something. That something is the Material Cause of the World.

However, no material cause is known to produce effect without the operation of an external agent. Clay, for example, does not produce a pot without the agency of the potter, trees do not sway without the agency of wind, etc. The World, therefore, must have a Material Cause (Upaadaana Kaarana), that is to say a primary substance from which it was created, as well as an Efficient Cause (Nimitta Kaarana) or Causal Agent, by the agency of which it was produced.

The Doctrine of Intelligent Design

As the World is clearly constructed in an ordered and intelligent manner, it is reasonable to assume that it was created by an Intelligent Agent. If it is objected that the World is not similar to a man-made thing such as a pot or a house and, therefore, no parallels may be drawn in respect of authorship, the answer is that a sophisticated piece of machinery is not similar to a pot or house either yet it is nonetheless man-made. It follows that even dissimilar effects can have a similar cause.

YOGA DARSHANA

Moreover, while there is no direct evidence that the World was created in the manner of a pot or house, there is no evidence that it was not so created, either. The fact is that there is no intrinsic necessity for Universal Creation to be essentially different from known instances of human creativity and it is unreasonable to insist that such a necessity exists.

The truth of the matter, however, is that if materialists fail to see any similarity between the World and man-made objects, this may be due to a negative and therefore defective view of the World on their part. If for some the World bears no resemblance to any man-made artifacts, it does so for others. Expressions such as “the vault of heaven”, “roof of the world”, “pillar of the universe”, “lamp of the world”, “table-land”, “rain-bow”, “blanket of snow”, “chain of events” all suggest a conscious or subconscious awareness of the similarity of the World and man-made objects.

Nor must we assume that this similarity is limited to physical objects. After all, when we compare a man-made thing to the World, we are not talking about the physical action involved in making a pot, building a house or creating a work of art. Rather, we mean the intelligent thought processes leading to such action.

In the same way as human intelligence creates thoughts, feelings and sensations including imagined or dreamt-up worlds, the natural World may have been imagined, dreamt-up, projected or emanated by a higher Intelligence. This is the point of the **Doctrine of Intelligent Design or God-as-Cause Doctrine (Ishvara-Kaarana-Vaada)** in the **Monistic Tradition of Shiva (Shivaadvaita)**.

The Scriptures of the East do not say that God created the World like a pot-maker or bricklayer. **They say that He created it like a Magician or Yogi, that is, by the power of His Own Omnipotent Mind or Intelligence** (see *Shvetaashvatara Upanishad, Shiva-Drashti, Ishvara-Pratyabhijnā Vimarshini*, etc.). This is precisely why, in Yoga, God is known by such titles as **Supreme Yogi (Parama Yogin)** and **Greatest Magician (Mahaa Maayin)**: because He manifests the World out of Himself, by the sheer power of His Spirit and without the help of external causes. The possibility of such a Creative Intelligence cannot be logically or scientifically denied. At any rate, the objection involving dissimilarity between man-made objects and the World does not hold, for no one can dispute the similarity of man-made dream world and real World.

Moreover, it is a fact of practical observation that, what is material and gross is made of what is immaterial and subtle. For example, ice is made of water, water is made of air, air is made of atoms and atoms are made of energy. Even the human body, solid though it may appear, consists mostly of water which again is reducible to air, atoms and, finally, energy in itself. In consequence, it is not unreasonable to conclude that the Causal Entity responsible for the creation of the World is (a) subtle or non-material, (b) simple or non-complex and (c) intelligent. That which is subtle and non-material, simple and intelligent, is **Spirit (Aatman)**.

This Spiritual Agent which is possessed of the Powers of Intelligence and Action, must also be possessed of Will. For we cannot assume that the Material Cause of the World willed itself into producing the latter. After all, clay, for example, does not resolve to become a pot but is made into the latter at the will and by the agency of, the pot-maker.

YOGA DARSHANA

What remains to be established is the nature of the Material Cause of the World. This is the main point of disagreement between the traditions of the West and those of the East. Eastern faiths teach that the Material World was produced out of the Creator, the Supreme Intelligence, Himself. In contrast, Western faiths hold that the World was created “out of nothing”.

Angels, the Western equivalent of Gods, are admitted to be Divine Powers whereby God governs the World. To maintain that they are made of nothing is not only logically untenable but also blasphemous. However, instead of admitting such blatant inconsistencies, Western faiths attempt to denigrate the traditions of the East in order to impose their own aberrations on the human race. This is unacceptable and must be opposed by all right-thinking people.

Western Scriptures themselves admit that, prior to Creation, God alone existed. If the World was produced from something, it must have been produced from God Himself, the Supreme Intelligence, for nothing else existed.

No religion disputes that God is intelligent. Indeed, the Scriptures of the East (Upanishads, Puraanas) clearly state that God *IS* Intelligence. It is indisputable that Intelligence is a creative force as can be seen from dreams, imagination, etc. If human intelligence can create thoughts, feelings and sensations out of itself, there is no reason why the Supreme Intelligence of God cannot similarly create the World out of itself.

In consequence, it is reasonable to conclude that, in the same way as the intelligence of man can create out of itself the mental image of a work of art or some other object in accordance with its own will, the Supreme Intelligence of God creates the World out of itself.

The Identity of Consciousness and Universal Energy

If all that is composite is divisible and finite, then what is not composite must be indivisible and infinite. Atoms are divisible and finite. Therefore they must be capable of being broken down into a more elementary substance into which they finally resolve. Just as waves are divisible into drops of water which are nothing but the vast expanse of water, called ocean, all physical things are divisible into atoms which are but the infinite and indivisible Universal Energy (**Shakti**).

The existence of an Infinite Universal Energy from which all things are ultimately made, is logically tenable. Indeed, Western Science admits that everything ultimately consists of Energy.

However, we know that there is one thing that is more subtle than the most subtle energy, namely, Consciousness (**Samvid**). If we admit the existence of Universal Energy, why not Universal Consciousness? We have already observed that Consciousness is a creative force or energy. And if Consciousness is a creative force, then, at the highest level, Energy could equally be a conscious force or Creative Consciousness.

If the Universal Energy is infinite, Consciousness cannot exist outside of it. But if Universal Energy is incomposite, indivisible and one, Consciousness cannot exist within it either, except as one and the same substance. Consciousness, therefore, must be exactly as infinite, indivisible and one, that is, occupy the same space and possess the same properties as the Universal Energy. In

YOGA DARSHANA

other words, the two must be identical as one and the same Reality and Ultimate Cause of all created things.

Thus the Divine Universal Consciousness represents the **Efficient Cause (Nimitta Kaarana)** by the agency of which the World is created. The Universal Energy or Power of God represents the **Material Cause (Upaadaana Kaarana)** out of which the World is created. God's Universal Will is the **Auxiliary Cause (Sahakaari Kaarana)** or means whereby the World is created. The World itself is the **Effect (Kaarya)**. All this is essentially One indivisible conscious Unity.

If the objection is raised that a thing (for example, Universal Consciousness) that resides in a plurality of individual things cannot be spoken of as being indivisible and one, the answer is that it depends on the relation between the universal entity and the particular individuals. For example, if we filled various vessels with water from the Sea, the water in each vessel would clearly be divided from both the Sea and the remaining vessels by the material of the vessels, the space between them, etc.

In the case of Consciousness, however, no such division is possible for everything that exists in Consciousness is nothing but Consciousness. This excludes the possibility of division in the strict sense of the word. If any division appears to occur in Consciousness, it is only apparent and not ultimately real, just as a sand-hill that stands between two other sand-hills forms as much a continuous link between them as a division.

Moreover, in the same way as waves may be produced on the surface of the Sea or thoughts may be produced in the Mind without the unity of the material cause itself (Sea or Mind) being disturbed, so also Consciousness which is Infinite remains an Indivisible Unity notwithstanding its creation (or apparent manifestation) of the World.

The above is established on the evidence of (1) Scripture (Aagama), (2) Reason (Anumaana) and (3) the Experience of Enlightened Yogis (Anubhava). In contrast, the position of the Materialist or Dualist is less safe as it excludes both Scriptural Testimony (Aagama) and Yogic Perception (Anubhava) from the process of knowledge. It is therefore less complete, more open to error and less convincing.

Shiva-Darshana

The **Vision of Shiva (Shiva-Darshana)** is that Shiva Alone Exists. This is the **True Vision of Reality (Sat Darshana)** which is faultless, irrefutable and sublime. Indeed, as the Supreme Spirituality of Unity, Yoga cannot accept anything less than **Absolute Unity**.

God, therefore, the Supreme reality and Cause of all causes, is in everything and everything is in God. For this reason it has been said: **"He Who is One, has become all this", "All this is God", "God sees (or conceives) all this within Himself"**, etc. – because He alone exists as the Only Reality.

YOGA DARSHANA

Shiva-Dharma

If God, the Supreme Intelligence, alone exists as we have demonstrated above, then His Supreme Intelligent Order that supports, nourishes and preserves everything and by which all things come into existence, endure for a while and finally perish, must pervade everything. Therefore, the Order of the Supreme Reality is the **Eternal World-Supporting Law of Heaven (Sanaatana Dharma or Shiva-Dharma)** whereby all created things exist.

The Vision of Yoga (Yoga Darshana) is the reflection of the Supreme Eternal Law of Shiva. It is the Law whereby all creatures live their life in obedience to Truth. As Truth is All-Pervading so is the Order or Law whereby it governs all things. Life is existence in harmony with Universal Law. All things that are good are such by virtue of their harmony with the Supreme Goodness. Evil, on the other hand, arises from opposition to what is Good. Evil, therefore, is unlawful, untrue and ungood.

Evil is just a temporary state of disharmony with Truth. Like a wave that rises and subsides in the Ocean which remains eternally still, evil arises in opposition to Truth, endures for a while and finally resolves itself into the Ground from which it arose. A human being cannot be evil for long. Even if a man were to give in to his disturbed thoughts, he wouldn't get very far. Insanity, illness and death will sooner or later put an end to his opposition to Truth. Moreover, man's own **innate sense of Justice and longing for Truth** will see to it that he eventually comes to his senses either in this life or the next.

A person who opposes Universal Truth goes not only against God but also against himself. In other words, it is a self-defeating exercise. Individual evil, **therefore**, does not present any major problems. Evil becomes dangerous, however, when more than one person fall under the influence of evil and together conspire against Goodness. For this reason, adherence to, and imposition of, **Dharma or Law of Truth, Unity and Goodness** is a universal necessity in order to prevent the collapse of Universal Order in a particular corner of the World.

As Sun and Sunlight are one, so God and His Law are One and the Same Entity. Yoga, therefore, is not only Unity with God but also Unity with, and adherence to, His Law.

What becomes evident is that **Yoga** which is the **Vision of Unity with the Supreme (Shiva Darshana)** is not only a Spiritual System but also a **Legal System** that aims at attaining not only **Spiritual Union with God** but also, and above all, **Material and Mental Adherence to His Law**. For while the former is the Ultimate Goal, it cannot be achieved without the latter.

The Ten Laws of Yoga

The **Ten Fundamental Laws** or Legal Principles of **Yoga-Dharma** are the rules of conduct necessary not only for the attainment of Spiritual Unity with God but also for the upholding of Universal Law and Order on Earth. They are as follows.

1. Satya or Truthfulness and Justice is the avoidance of actions, mental, oral or physical, that deviate from Truth (Shiva) and His Law (Shiva-Dharma) and the absolute adherence thereto. It must be noted that some texts place Truthfulness after Non-Violence. This is evidently incorrect

YOGA DARSHANA

as Adherence to Truth and Justice must be the first and highest principle of any system of law. Yogic Law, in particular, which is the Law of Unity with Truth, must begin with Truth and end in Truth. It is indisputable, therefore, that **Adherence to Truth** must be the first and highest law.

2. Ahimsaa or Non-Violence is the refraining from harming others unless one is justified in doing so. It is imperative to understand that the Law of Non-Violence applies exclusively to the illegitimate use of force. Legitimate violence or forceful action committed in self-defence or in defence of others and for the upholding of Dharma is permitted and even obligatory under the Law of Adherence to Truth as defined above.

3. Asteya or Not Stealing is the refraining from taking things that rightfully belong to others.

4. Dharmacharya or Right Sexual Conduct is the refraining from improper sexual conduct such as adultery, homosexuality, intercourse with persons belonging to Non-Dharmic (Unlawful) faiths, etc.

5. Aparigraha or Non-accumulation of Material Possessions is the refraining from accepting or desiring anything except what is absolutely necessary.

6. Shaucha or Purity is the regular cleansing of body and mind by means of water, prayers, self-control, etc.

7. Santosha or Contentment is the development of an inner attitude of satisfaction with what one has and what comes to one without undue effort.

8. Tapas or Endurance is the ability of observing silence and stillness, of enduring cold, heat, thirst, hunger and pain, overcoming fear and other unpleasant or negative sensations and hardships, etc.

9. Svaadhyaya or Study of the Scriptures is the reading, listening to and repeating or reciting of sacred texts that expound the teachings of Yoga-Dharma, such as the **Shiva Rahasya, Shiva Puraana, Upanishads** and **Vedas**.

10. Ishvara-Pujana or Worship of God is the expressing of respect and devotion for Truth (Shiva) in thought, word and deed, such as praising Him, remembering His Name and bowing down in obeisance to Him or His Sacred Image or Symbol.

The above are known as the **Yamas and Niyamas** or **Prohibitions and Obligations** of **Yoga-Dharma** which are to be realised through the **Five Means** of (1) constant practice, (2) faith, (3) confidence, (4) strength of purpose and execution, and (5) wisdom.

For reasons of convenience the **Ten Laws** have been condensed into the **Five Duties of Yoga**: (1) Declaration of Faith or uttering the words “Shiva (the Supreme Goodness) is the Highest Truth and Yoga is the Path that leads to Him”, (2) Remembrance of the Holy Name by repeating the mantra “Om Namah Shivaaya” (Devotion to Shiva), (3) Charity or annual donation of part of one’s income to temples, Yoga schools and other Dharmic institutions for the purpose of helping the poor and promoting authentic Spiritual culture, (4) Fasting on Shri Mahaa Shivaraatri (The

YOGA DARSHANA

Holy Night of Shiva) – which may be done either annually or monthly on New Moon’s Eve – and (5) Pilgrimage to the Holy places of Yoga such as Mount Kailasa, Somanaatha, Pashupatinaatha, and others.

The Five Duties of Yoga are the essence of the Universal Law of Unity (Yoga-Dharma) whereby Unity, Harmony, Goodness and Justice on Earth are upheld. They therefore represent the **minimum requirement** for man to live a life of Unity with the Divine and with his fellow men.

Those who wish to have a deeper experience of the Truth of Yoga must follow the **Noble Eightfold Path of Yoga (Yoga-Ashtanga)** consisting of (1) **Yama**, (2) **Niyama** (which together constitute the **Ten Laws** described above), (3) **Yogic Postures**, (4) **Breathing Exercises**, (5) **Detachment**, (6) **Concentration**, (7) **Meditation** and (8) **Inner Absorption** (or **Total Immersion in Truth**).

What becomes evident is that Yoga begins with **Truth** which is acknowledged in the First Duty of Yoga (Declaration of Faith) and adhered to under the Laws of Yoga beginning with the First (Satya, the Law of Truthfulness and Justice) and ends in the Supreme Truth which is attained in the last stages of Yoga through the Practice of Total Immersion in Truth (Samaadhi).

In consequence, the Practice of Yoga is a **Legal Obligation** under Spiritual Law because it is the means whereby man adheres to Divine Law and Order and the same is established and maintained on Earth in obedience to Divine Will. Yoga therefore must be practised by all human beings according to their physical, mental and Spiritual capacity. The non-practice of Yoga is a Spiritual Crime and a Great Sin punishable under the Spiritual Law of the Universe (Dharma).

Dharma-Yuddha

It is written in the Scriptures of Ancient India (Arthashastra, etc.) that laws are not only for the establishment and upholding of Dharma but also for the destruction of Adharma.

The upholding of Universal Law entails the elimination of all things unlawful (Adharmic) and their replacement with what is lawful (Dharmic). As unlawful things represent errors, deviations and aberrations against Truth, it is logical that they must be eliminated from the World. Wrong Belief, Wrong Knowledge and Wrong Conduct must be replaced with Right Belief, Right Knowledge and Right Conduct. **In brief, what is Wrong must be replaced with what is Right.**

Corruption, lawlessness, poverty, pollution, war, disease, violence and crime are evils that arise from erroneous, disorderly and unlawful thinking and false belief. They cannot be defeated unless and until wrong thinking is defeated. **Wrong Thinking (Mala-Mati)** therefore is the Main Evil to be combated.

An important Yogic Practice is **Pratipaksha-Bhaavana** or **Opposite Thinking**. Whenever we encounter a wrong thought we must vigorously oppose and completely replace it with a corresponding right thought. However, people often speak and act automatically and without much thinking, as a matter of habit. Opposing wrong thinking, therefore, is not always sufficient. Sometimes it is necessary to apply the same method to words and deeds, including by forceful

YOGA DARSHANA

means. The sum total of actions, mental, verbal and physical carried out to this end, is called **Dharma-Yuddha** that is, **Struggle for Righteousness** or **Struggle for Dharma**. This **Sacred Struggle** is obligatory for all Followers of Yoga under the **Law of Truthfulness (Satya)** which is the First Law of Yoga-Dharma and is above all other laws.

It is imperative to understand that, as the Spirituality of Unity and Harmony, Yoga is the most inclusive and tolerant faith in the World. However, evil can only be tolerated in small amounts. When it threatens to upset the balance of the World Order or even take over the World, then it must be ruthlessly put down and eradicated so that GOODNESS may once again prevail for the good of all.

The fact is that Western faiths have declared war on the Holy Dharma, the Eternal Law of Unity and Goodness. Their leaders have declared that Eastern faiths, including Yoga, are an “aberration” and an “obstacle to Salvation”. We must respond by engaging their forces and defeating them once and for all. This is the most important task of the 21st century of the Western Era, the Era in which the forces of the West spawned by the Abode of moral Darkness and Spiritual Death, where the Sun sets instead of rising, are contaminating the World with their evil thoughts and deeds.

Do Westerners say that Allah is the only God? Our answer is that Shiva is the God of Gods. Do they say that Jesus is the son of God? We reply that Krishna is God’s True Incarnation. Do they say that Mary is the Mother of God? We say that Shakti is the True Mother Divine. Do they accuse us of idolatry? We accuse them of telling lies.

In whatever way they attack us we shall attack them in kind according to the Law of Equality and Justice until Truth has been established and Falsehood utterly destroyed. For wise is not he who gives in to delusion but he who stands up for the Truth. And Truth requires firm action for its propagation and defence.

Spreading the Flame of Dharma

Just as it is in the nature of Fire to burn and in the nature of the Sun to shine, so also it is in the nature of Truth to illumine and guide the World. This Universal Guidance and Illumination is the Supreme Manifestation of Goodness.

Since all living things are manifestations of Divine Light, like sparks from the Fire and rays from the Sun, it is their duty to shine with knowledge divine and propagate the Truth of Yoga. Let each and every Soul shine bright with knowledge of the Yoga Truth of Unity, each according to his ability and means, and be a lamp and a guidance to those who have not received Shiva’s Gift of Unity with the Supreme, that His Eternal Truth may spread far and wide and enlighten the World with knowledge and right guidance.

Therefore, it is not just a matter of liberating the Holy Land of India which is the Abode of Righteousness on Earth, from the evil colonialist forces that are enslaving and oppressing her, but of conquering the Western Lands of moral Darkness and Spiritual Death and Decay for the Kingdom of Shiva that Total Goodness may once again prevail.

YOGA DARSHANA

The Proof of Yoga

If it is natural for man to enjoy the goodness of material things, then it must be even more natural for him to enjoy the Supreme Goodness and its Law. Indeed, every Soul has the innate tendency to live in Unity with Divine Law and seek Union with God Who is the Supreme Goodness and the Highest Truth of all.

For the sake of Supreme Goodness, therefore, it is time to give up a life of ease and comfort and take up a life of total struggle which is the Life of Dharma for the defeat of Adharma.

A true follower of Dharma must not be like a pile of smoke that darkens the sky but like a bright flame that illumines the World. It is better to be like a blazing flame even for a moment than a fire which smolders for ever and gives nothing but smoke. That Blazing Flame is the Ultimate Proof of the Inner Reality that burns in all things that are real and true. It is the Fire that consumes the darkness of ignorance and false beliefs and clarifies the World with its Clear Light of Truth.

The Flame of Dharma must burn up all other desires and a firm resolve must be made to eradicate all things that are sinful and wrong. Complete and unswerving commitment, dedication and devotion to the Struggle for what is Right is the Supreme Proof of Yoga and Unity with the Divine.

The fanatics of evil can only be defeated by **Fanatics of Goodness (Shiva-Dharmaviras)**. Therefore, he who wishes to do the Command of Goodness and defeat all evil must become a **Fanatic (Dharmavira)** of the Supreme God Who is the Highest Goodness. One must participate in the Holy Struggle in the Cause of Dharma even if it entails giving up one's own life.

If we dedicate half of our heart to Goodness, the other half will go to evil. Therefore, wholehearted devotion to Shiva is the only **Right Way (Sat Marga)**. Man must completely give his Soul to Goodness so that evil can find no scope. Being a Fanatic of Shiva and One Who Is Totally Possessed by Him is the only way for a Yogi who is a Devotee of Goodness and a Follower of Total Unity with the Supreme.

The establishment of Total Goodness is the Goal of a true Yogi and Total Dedication is the way to achieve the same. Acts of Total Dedication are the Proof of Total Devotion and Complete Surrender to the Supreme.

“No man is equal to one who lays down his life for the sake of Shiva or His devotees” says the Shiva Mahaapuraana. Laying down one's life in the Cause of Goodness is the **Supreme Proof and Supreme Practice (Parama Saadhana)** of Yoga.

Says illustrious Master Abhinava Gupta: “The wise one understands that it is the Supreme Lord Himself Who is the performer of all activities and Who acts through him. He therefore surrenders all his activities to the Lord and engages in action for the sake of others as if he were at war (that is, like a warrior in battle who fights fearlessly to the death as a matter of holy duty)” (Gitaartha Samgraha, 3:30).

YOGA DARSHANA

Dharma is the Truth, the Light and the Vital Strength whereby man lives his life, and the Supreme Gift that God has given him. Man can only redeem himself by laying down his life in the Cause of Dharma. This is the **Supreme Sacrifice (Parama Balidaana)** man owes to his Creator. It is the **Highest Duty** of man whose fulfilment sanctifies and glorifies his life and justifies his existence on Earth.

This is the Supreme Prayer, the Supreme Meditation and the highest form of Salvation that leads to the eradication of all evil, sin and sorrow and makes man fit for the Blissful World of Shiva where there is only Goodness and everything is right.

The Victory Supreme

The Truth that the Enlightened Yogis have perceived in their meditations, that the Sages have discovered in their philosophical inquests and that God Himself has revealed in the Scriptures of the East, is meant for the entire human race.

This Truth is the Supreme Gift (Parama Prasaada) that God has given us for the welfare of the World. Indeed, it is more than a Gift, it is an Invitation by the Supreme Commander of the right-believing faithful, to surrender and submit to His Divine Will so that the Holy Kingdom of Unity and Goodness may be established on Earth and endure for all time.

It is not a Gift that can be taken lightly or rejected but a Special Gift that all creatures must accept. Its acceptance implies the eradication of evil from the face of the Earth so that the Flame of Truth that God has given man at the beginning of time and the Holy Prophets of Dharma have taught and declared ever since, may shine again and future generations may enjoy its light-giving rays.

The Law of Yoga which is the Path of Total Unity with the Supreme is to perform all necessary actions required by a Dutiful Life while maintaining constant awareness of the inner Flame of Consciousness that burns up all that is wrong.

Rudra, Bhairava, Mahaakaala, the Blazing All-Consuming Sun of Reality, the Light of all lights and Cause of all causes from Whom all things come and to Whom all things finally return, Who creates all things out of Himself, Who brings an end to all things when He pleases and Who is forever Undivided and One: He is the Supreme Lord, the Only Reality and the Highest Truth of Yoga Whose praises all the Worlds eternally sing. His devotees are the Stars that illumine the heavens, to Him belongs all that exists and the Supreme and Total Victory shall be forever His.
